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AUREA DICTA.

The KING's

Gracious Words

FOR THE

Protestant Religion

OF THE

Church of England:

Collected from His Majesties

{Letters,
Speeches,
Declarations,
Directions and
Answers.

To which is added

Salus Populi Suprema Lex. —19.

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AUREA DICTA.

The King's Gracious Words, for the Proteſtant Religion.

1. *In His Majeſties Letter to the Speaker of the Houſe of Commons, from his Court at* Breda, April 14. 1660. *to be read in the Houſe.*

IF you deſire the Advancement and propagation of the Proteſtant Religion, we have by our conſtant profeſſion and practice of it, given ſufficient teſtimony to the World, that neither the unkindneſs of thoſe of the ſame Faith towards us, nor the civilities and obligations of thoſe of a contrary profeſſion (of both which we have had abundant evidence) could in the leaſt degree ſtartle us, or make us ſwerve from it; and nothing can be propoſed to manifeſt our zeal and affection to it, to which we will not readily conſent.

2. *In His Majeſties Declaration to all his loving Subjects,* Octob. 25. 1660. *p.* 3.

How much the peace of the State is concerned in the peace of the Church, and how difficult a thing it is

to preſerve Order and Government in Civil, whilſt there is no Order or Government in Eccleſiaſtical Affairs, is evident to the world: And this little part of the world, our own Dominions, hath late experience of it.

3. *In the ſame Declaration concerning Eccleſiaſtical Affairs,* Octob. 25. 1660. *p.* 4.

In the Reformed Churches abroad, in *France*, in the Low-Countries, and in *Germany*, we have had frequent conferences with the moſt learned men, who have unanimouſly lamented the great reproach the Proteſtant Religion undergoes, from the diſtempers and too notorious Schiſms in matters of Religion in *England*: And as the moſt Learned amongſt them have always with great ſubmiſſion and reverence acknowledged and magnified the eſtabliſhed Government of the Church of *England*, and the great countenance and ſhelter the Proteſtant Religion received from it before thoſe unhappy times; ſo many of them with great ingenuity and ſorrow confeſſed, that they were too eaſily miſled by miſ-information and prejudice, into ſome diſeſteem of it, as if it had too much complied with the Church of *Rome*; whereas they now acknowledg it to be the beſt fence God hath yet raiſed againſt Popery in the world: and we are perſwaded, they do with great zeal wiſh it reſtored to its old dignity and veneration.

And *p.* 8. We need not profeſs the high affection and eſteem we have for the Church of *England*, as it is eſtabliſhed by Law; the Reverence to which hath ſupported us (with Gods Bleſſing) againſt many temptations.

4. *And*

4. *And p.* 5. *of the ſame Declaration,* White-hall, Oct. 25. 1660.

When we were in *Holland*, we were attended by many Grave and Learned Miniſters from hence, who were looked upon as moſt able and principal Aſſertors of the *Presbyterian* opinions, with whom we had as much conference as the multitude of Affairs, which were then upon us, would permit us to have; and to our great ſatisfaction and comfort, found them perſons full of affection to us, of zeal for the peace of the Church and State, and neither enemies (as they had been given out to be) to Epiſcopacy or Liturgy, but modeſtly to deſire ſuch alterations in either, as without ſhaking foundations, might allay the preſent diſtempers, which the indiſpoſition of the time, and the tenderneſs of ſome mens Conſciences had contracted.

5. *And p.* 10. *Of the ſame.*

We do declare our purpoſe and reſolution is, and ſhall be, to promote the power of Godlineſs, to encourage the exerciſes of Religion, both publick and private, and to take care that the Lords-day be applied to holy exerciſes, without unneceſſary divertiſments; and that inſufficient, negligent, and ſcandalous Miniſters be not permitted in the Church; and that as the preſent Biſhops are known to be men of great and exemplary piety in their Lives (which they have manifeſted in their notorious and exampled ſufferings during theſe late diſtempers) ſo we ſhall take ſpecial care, by the aſſiſtance

of God, to prefer no men to that office and charge, but men of Learning, Virtue and Piety: who may be themſelves the beſt examples to thoſe who are to be govern'd by them.

6. *Again p.* 12. 13. *of the ſame.*

We will take care that Confirmation be rightly and ſolemnly performed, by the information, and with the conſent of the Miniſters of the place; who ſhall admit none to the Lords Supper, till they have made a credible profeſſion of their Faith, and promiſed obedience to the Will of God, according as it is expreſſed in the conſiderations of the *Rubric* before the *Catechiſm*: and that all poſſible dilligence be uſed for the inſtruction, and reformation of ſcandalous offenders.

Moreover the Rural Dean and his Aſſiſtants are, in their reſpective Diviſions, to ſee that the Children and younger ſort be carefully inſtructed by the reſpective Miniſters of every Pariſh, in the grounds of Chriſtian Religion, and be able to give a good account of their Faith and Knowledg, and alſo of their Chriſtian converſation conformable thereunto, before they be confirmed by the Biſhop, or admitted to the Sacrament of the Lords Supper.

7. *And p.* 14. 15. *of the ſame Declaration.*

No Biſhop ſhall exerciſe any Arbitrary Power, or do or impoſe any thing upon the Clergy, or the people, but what is according to the known Laws of the Land.

We

We are very glad to find, that all with whom we have conferred, do in their judgments approve the Liturgy, or ſet form of publick worſhip to be lawful; which in our judgment, for the preſervation of Unity and Uniformity, we conceive to be very neceſſary.

Concerning Ceremonies, we have the more eſteem of all, and reverence for many of them, by having been preſent in many of thoſe Churches, where they are moſt aboliſhed, or diſcountenanced: And it cannot be doubted, but that every national Church, with the approbation and conſent of the Soveraign power, may, and hath always introduced ſuch particular Ceremonies, as in that conjuncture of time are thought moſt proper for edification, and the neceſſary improvement of Piety and Devotion in the People.

8. *P.* 19. *of the ſame Declaration.*

And let us all endeavour, and emulate each other in theſe endeavours, to countenance and advance the Proteſtant Religion abroad; which will beſt done by ſupporting the Dignity and Reverence due to the beſt Reformed Proteſtant Church at home; and which being once freed from the calumnies and reproaches it hath undergone from theſe late ill times, will be the beſt ſhelter for thoſe abroad; which will by that countenance, both be the better protected againſt their enemies, and be the more eaſily iuduced to compoſe the differences among themſelves, which give the enemies more advantage againſt them.

9. *In His Majeſties Speech to the Houſe of Commons at the Banquetting-Houſe,* March 1. 1661. p. 7. 8.

I have the worſt luck in the world, if after all Reproaches of being a *Papiſt*, whilſt I was abroad, I am ſuſpected of being a *Presbyterian* now I am come home. I am as zealous for the Church of *England* as any of you can be, and am enough acquainted with the enemies of it, on all ſides. I am as much in love with the Book of Common Prayer as you can wiſh, and have prejudice enough to thoſe who do not love it; who, I hope in time, will be better informed, and change their minds; and you may be confident, I do as much deſire to ſee an uniformity ſettled, as any amongſt you.

I have tranſmitted the Book of Common-Prayer, with thoſe Alterations and Additions, which have been preſented to me by the Convocation, to the Houſe of Peers, with my approbation, that the Act of Uniformity may relate to it; ſo that I preſume it will be ſhortly diſpatched there. And when we have done all we can, the well ſetteling that Affair will require great prudence and diſcretion, and the abſence of all paſſion and precipitation.

10. *In His Majeſties Speech to both Houſes,* July 30. 1661. *p.* 4.

I thank you with all my heart, indeed as much as I can do for any thing, for the repeal of that Act which excluded the Biſhops from ſitting in Parliament; it was an unhappy Act, in an unhappy time, paſſed with many

ny unhappy circumſtances, and attended with miſerab events; and therefore I do again thank you for repealing it, you have thereby reſtored Parliaments to their primitive inſtitutions.

And *Novemb.* 20. *p.* 1. I come to ſee what you and I have ſo long deſired to ſee, The Lords Spiritual and Temporal, and the Commons of *England* met together to conſult for the peace and ſafety of Church and State; by which Parliaments are reſtored to their primitive Luſter and Integrity. I do heartily congratulate with you for this day.

11. *In the Kings Letter to the Archbiſhop of* Canterbury, Octob. 14. 1662.

The bold abuſes and extravagancies of Preachers (through the licentiouſneſs of the late Times) have much encreaſed, to the enflaming, fomenting and heightening of the ſad diſtempers and confuſions that were among us. And at this preſent (notwithſtanding the merciful providence of God, ſo ſignally manifeſted in reſtoring us to our Crown, and our pious care and endeavours to govern our Realms in peace and tranquility) the ſaid abuſes do yet continue in a very high meaſure in ſundry parts of this Realm, through the buſie diligence of ſome unquiet and factious ſpirits; who inſtead of Preaching the pure Word of God, and building up the people in Faith and Holineſs, have made it a great part of their buſineſs, to beget in the minds of their Hearers, an evil opinion of their Governours, by inſinuating fears and jealouſies to diſpoſe them to diſcontent, &c.

12. *In the King's Directions concerning Preachers,* October 14. 62.

That no Preachers in their Sermons presume to meddle with matters of State, &c. but that upon all good occasions they faithfully instruct the people in their bounden duty of subjection and obedience to their Governors, superior and subordinate of all sorts, and to the established Laws according to the Word of God, and the Doctrine of the Church of *England*, as it is contained in the Homilies of obedience, and the Articles of Religion set forth by publick Authority. *ib.*

13. That for the more edifying of the People in Faith and Godliness, all Ministers and Preachers, in their several respective Cures, shall not only diligently apply themselves to Catechise the younger sort, according as in the Book of Common-Prayer is appointed; but also shall in their ordinary Sermons insist chiefly upon Catechetical Doctrines, declaring withall unto their Congregations, what influences such Doctrines ought to have into their Lives and Conversations. *ib.*

14. And because these licentious times have corrupted Religion, even in the very Roots and Foundations; that where there is an Afternoons Exercise, it be especially spent in explaining some part of the Church-Catechism, or in Preaching upon some such Text, if Scripture, as will properly and naturally lead to the handling of something contained in it; or may conduce to the exposition of the Liturgy and Prayers of the Church; the only cause they grew into contempt amongst

amongſt the People being this, that they were not underſtood. *ib.*

15. That the Miniſter read the Prayers with that Gravity, Diſtinctneſs, Devotion and Reverence, as becomes ſo holy an Action: and whenſoever by reaſon of his Infirmity, or the concurrence of other Offices, the time may ſeem too ſhort, or he unable to perform the Office of both Prayers and Sermon at length, he rather ſhortens his Diſcourſe or Sermon, than omit any thing of the Prayers, leſt he incur the penalty of the Act of Uniformity, requiring them to be read according as the Book directs. *ib.*

16. Laſtly, That for the better obſerving of the Lord's day (too much neglected of many) the Preachers ſhall, as by often and ſerious Admonitions and ſharp reproofs, endeavour to draw off People from ſuch Idle, Debauched and Prophane Courſes, as diſhonour God, being a ſcandal on Religion, and contempt on the Laws and Authority Eccleſiaſtical and Civil; ſo ſhall they very earneſtly perſwade them to frequent Divine Service on the Lord's day, and other Feſtivals appointed by the Church to be kept ſolemn. And the Miniſters ſhall exhort ſuch as are in Authority, carefully to look after offendors in any kind; that all diſorders may, for the time to come, be prevented. *ib.*

(ſee *Rex Theologus*)

Given at our Court at White-Hall,
October 14. 1662. *An. R.* 14.

17. *In his Majeſties Speech to both Houſes,* February 10. 1667. p. 4.

One thing more I hold my ſelf bound to recommend unto you at preſent, which is, that you would ſeriouſly think of ſome courſe to beget a better Union and Compoſure in the minds of my Proteſtant Subjects, in matters of Religion, whereby they may be induced, not only to ſubmit quietly to the Government, but alſo cheerfully give their Aſſiſtance to the ſupport of it.

18. *In his Declaration to all his loving Subjects,* March 15. 1671. p. 3.

And in the firſt place we declare our expreſs Reſolution, meaning and Intention to be, That the Church of *England* be preſerved, and remain in its Doctrine, Diſcipline and Government, as now it ſtands eſtabliſhed by Law; And that this be taken to be, as it is, the Baſis, Rule and Standard of the general and publick Worſhip of God; And that the Orthodox, conformable Clergy do review and enjoy the Revenues belonging thereunto; And that no perſon, tho' of a different opinion and perſwaſion, ſhall be exempt from paying his Tithes or other Dues whatſoever: And further, we do declare, that no perſon ſhall be capable of holding any Benefice, Living, or Eccleſiaſtical Dignity or Preferment of any kind, in this our Kingdom of *England*, who is not exactly conformable. *ib.*

19. *Ib.*

19. *Ib.* p. 6. And that there may be no pretence for any of our Subjects to continue their illegal Meetings and Conventicles, we do declare, that we ſhall from time to time allow a ſufficient number of places, as they ſhall be deſired, in all parts of this our Kingdom, for the uſe of ſuch as do not conform to the Church of *England*, to Meet and Aſſemble in, in Order to their publick Worſhip and Devotion.

P. 7. But our expreſs Will and Pleaſure is, That none of our Subjects do preſume to meet in any places, until ſuch place be allowed, and the Teacher of that Congregation be approved by us.

Ib. If after this our Clemency and Indulgence, any of our Subjects ſhall preſume to abuſe this Liberty, and ſhall preach ſeditiouſly, or to the derogation of the Doctrine, Diſcipline, or Government of the eſtabliſhed Church, or ſhall meet in places not allowed by us, we do hereby give them warning, and declare, we will proceed againſt them with all ſeverity.

20. *In the Kings Speech to both Houſes,* February 5. 1672. p. 4.

I will conclude with this aſſurance to you, that I will preſerve the true reformed Proteſtant Religion, and the Church, as it is now eſtabliſhed in this Kingdom; And in the whole courſe of my Indulgence to Diſſenters, I do not intend it ſhall any ways prejudice the Church, but I will ſupport its Rights and it in its full Power.

And *October* 27. 73. p. 4. I hope I need not uſe many words to perſwade you, that I am ſteady in maintaining all the profeſſions and promiſes I have made you concern-

concerning Religion: And I ſhall be very ready to give you freſh inſtances of my zeal for preſerving the eſtabliſhed Religion and Laws, as often as any occaſion ſhall require.

And *January* 7. 73. p. 4. If there be any thing elſe, which you think wanting to ſecure Religion, there is nothing which you ſhall reaſonably propoſe, but I ſhall be ready to receive it.

21. *In the King's Speech*, April 13. 75. p. 3.

The principal end of my calling you now, is to know what you think may be yet wanting to the ſecurity of Religion; and to give my ſelf ſatisfaction of having uſed the utmoſt of my endeavours to procure and ſettle a right and laſting underſtanding between us. I will leave nothing undone, that may ſhew the World my zeal to the Proteſtant Religion, as it is eſtabliſhed in the Church of *England*; from which I will never depart.

Again, *June* 9. 73. p. 3. I think I have given ſufficient evidence to the World, that I have not been wanting on my part, in my endeavours to procure the full ſatisfaction of all my Subjects, in the matter both of Religion and Property.

And again, *October* 13. 75. I recommend to you, whatever may tend to the ſecurity of the Proteſtant Religion, as it is now eſtabliſhed in the Church of *England*.

22. *In his Speeches to both Houſes,* November 9. 78. p. 3.

Nor do I think it enough to give you my thanks only, for the grave and extraordinary care you have already taken, and do continually ſhew for the ſafety and preſervation of my Perſon in theſe times of danger; but I hold my ſelf obliged to let you ſee withal, that I do as much ſtudy your preſervation too, as I can poſſibly; and that I am as ready to joyn with you, in all the ways and means that may eſtabliſh a firm ſecurity of the Proteſtant Religion, as your own hearts can wiſh; And this not only during my time (of which I am ſure you have no fear) but in all future Ages, even to the end of the World.

And *March* 6. p. 3. I meet you here with the moſt earneſt deſire, that man can have, to unite the Minds of all my Subjects, both to me and to one another; and I reſolve it ſhall be your faults, if the ſucceſs be not ſuitable to my deſires.

And p. 7. I do give you this aſſurance, that I will with my Life defend the Proteſtant Religion, and the Laws of this Kingdom.

23. *In his Majeſties Speech to both Houſes,* February 15. 1679. p. 1.

I am now reſolved to let the World ſee, that it ſhall not be my fault, if they be not happy by your Conſultations in Parliament; For I declare my ſelf very plainly to you, that I come prepared, to give you all the

the ſatisfaction and ſecurity in the great concerns of the Proteſtant Religion, as it is eſtabliſhed in the Church of *England*, that ſhall reaſonably be asked, or can conſiſt with Chriſtian Prudence.

24. *In his Speech to both Houſes,* October 21. 80. p. 6.

That which I value above all the Treaſure in the World, and which I am ſure will give me greater Strength and Reputation both at home and abroad than any Treaſure can do, is a perfect Union among our ſelves. Nothing but this can reſtore the Kingdom to that Strength and Vigor which it ſeems to have loſt, and raiſe us again to that conſideration, which *England* hath uſually had.

25. *In his Majeſties Speech to both Houſes,* March 21. 1680 p. 2.

It is as much my Intereſt, and ſhall be as much my care as yours, to preſerve the Liberty of the Subject; becauſe the Crown can never be ſafe, when that is in danger. And I would have you likewiſe to be convinc'd, that neither your Liberties nor Properties can ſubſiſt long, when the juſt Rights and Prerogatives of the Crown are invaders, or the Honour of the Government brought low and into diſreputation.

And p. 3. Let not the juſt care you ought to have of Religion be ſo managed and improv'd into unneceſſary fears, as to be made a pretence for changing the Foundations of the Government.

26. P. 3.

26. *P.* 3. *ib.* To remove all reaſonable fears that may ariſe from a poſſibility of a Popiſh Succeſſor's coming to the Crown; if means can be found, that in ſuch a caſe the Adminiſtration of the Government may remain in Proteſtant Hands, I ſhall be ready to hearken to any ſuch expedient, by which the Religion may be preſerv'd and the Monarchy not deſtroy'd.

Ib. p. 4. I conclude with this one Article to you, that the Rules and Meaſures of all your Votes, may be the known and publiſhed Laws of the Land; which neither can nor ought to be departed from, nor chang'd, but by Act of Parliament: And I may the more reaſonably require, that you make the Laws of the Land your Rule, becauſe I am reſolved they ſhall be mine.

28. *In his Majeſties Declaration,*
April 8. 1681. *p.* 9.

We look upon Parliaments, as the beſt Method for healing the Diſtempers of the Kingdom, and the only means to preſerve the Monarchy in that due Credit and Reſpect, which it ought to have both at home and abroad. And for this cauſe we are reſolved, by the bleſſing of God, to have frequent Parliaments; and both in and out of Parliament, to uſe our utmoſt endeavours to extirpate Popery, and to redreſs all the Grievances of our Good Subjects; and in all things to govern according to the Laws of the Kingdom. And we hope that a little time will ſo far open the eyes of all our good Subjects, that our next meeting in Parliament ſhall perfect all that Settlement and Peace, which ſhall be found wanting, either in Church or State.

In His Majesties Answers,
May 19. 1681.

To the *Lieutenancy.* That zeal which they have expressed their Loyalty and good Affection to his Person and Government, is at this time a very seasonable piece of Duty and Service, and His Majesty doth heartily thank them for it.

To *Southwark.* They proceeded upon the truest and surest grounds that can be, when they lay it down for a Maxim, that steady Loyalty is the only Foundation of true Felicity.

To *Bath.* That he will always retain a gracious remembrance of their good Services; and that they shall not fail to find effects of it, when ever they shall apply themselves to his Majesty for his Favour.

To *London.* The King is not only confident of the affection of the City in general, as knowing no Prince ever deserved better of his People: But he believes the greatest part of the Aldermen and Common-Councel too, to be very much addicted to his Service.

The King hath set his heart upon this City, to do them all the good he can: and 'tis only the peace of his Government which can bring you any prosperity. The King therefore recommends it to you, and requires it of you, to take effectual care, that there be no kind of disturbance or disorder among you.

VIVAT ROT.

Salus

Salus Populi Suprema Lex.

The ſafety of the People is the ſupream Law.

1. TO the *ſafety* of any thing or perſon is oppoſed, not whatſoever hurt or offence, but ruin and deſtruction. A mans Body may be perhaps afflicted with ſome Diſtempers, yet is he not preſently to fly to extream Remedies, as in danger of Life. So in a Common-wealth, Tumults muſt not be raiſed, nor an Alarm given to the Multitude, upon occaſion of ſome abuſes or diſorders in the Government. There have been always, and will be, under the beſt of Kings, in the beſt conſtituted Common-wealths, oppreſſions and grievances, not a few. Then is the *ſafety* of the Common-wealth in queſtion, when things are plainly brought into open danger, either by invaſion of Forreign Enemies, or by inſurrection of wicked Subjects, whence will follow Ruin, unleſs timely ſuccour be provided.

2. *People*, is a multitude of men gathered together, united by Laws agreed on, and by common Intereſt and mutual Profit. Three ways is the Word uſed in Roman Authors. 1. For the *Plebeians* alone, or common People, the loweſt rank, oppoſed to the Lords and Gentlemen. 2. For the two inferior Orders, the *Plebeians*

and *Gentlemen* together, in distinction from the Lords, Patricians, or *Senators*. These retained some Prerogative of Dignity and Honour above the other Citizens, as appeareth in that solemn form: *It hath seemed good to the Senate and People of Rome.* Wherein the name of *People* comprehends all the Citizens, the Senate (or Lords) excepted. 3. For all the Citizens of the three Orders, *Lords*, *Gentlemen*, and *Plebeians*. In this sense, the Writers of Roman affairs, while the State of their Common-wealth was popular, are to be understood, as oft as they mention the Conservation, Dignity, and *Majesty of the People.*

3. The word *People* may be taken either *collectively*, to signifie the whole community of a Common-wealth, that is, the Prince and the Subjects together; or *discretively and precisely*, to signifie the Subjects only distinct from the King, just as the *Body* of man either notes the inferiour Members together with the Head; or these Members precisely and distinct from the Head. An *Army* sometimes comprehends the General himself, with the Soldiers; sometimes not. So *Kingdom*, *Parliament*, and other words of like sort.

4. But in what sense (*collectively*, or *discretively*) is the appellation of *People* to be understood in the *Maxim*? The Rule of Interpretation is, *Words collective are always to be taken collectively, unless the opposite adjoyned require the contrary.* For example, where it is said (*Col.* 1. 18.) *Christ is the Head of his Body the Church*, it is manifest, by the opposite added, *viz.* by the mention of *Head* (to which Body relates) the word *Body* is taken dis-

diſcretively for the other Members diſtinct from the Head. Likewiſe if one ſay, the General hath drawn his *Army* out of the Camp, or hath ſent them to their Winter Quarters: Or, (which is written of *David*) *whatſoever the King did pleaſed the People*: 'Tis clear by the oppoſite oppoſed, *General* and *King*, That the collective words, *Army* and *People*, are to be underſtood *diſcretively* and *excluſively*. That is, by *Army* the *Soldiers* are only meant, not the General; by *People* the *Subjects* only, not the King alſo.

5. But when the *oppoſite* is not added, to retain the ſignification unto the one term of relation, it is unreaſonable to take the *collective* word otherwiſe than collectively and in the juſt Latitude, ſo as may comprehend both relatives; eſpecially where the ſpeech concerns the *ſafety* and good of both. For example, If the Camp were ordered to remove to morrow, leſt the *Army* ſhould be ſurprized by the Enemy; No man in his right mind would conceive this proviſion made, only for the *Soldiers ſafety*, no regard being had for the *General*. As if a *Phyſitian* ſhould adviſe his *Patient* to have a care of his *Body*, and he ſhould look to the lower Members and neglect the *Head*.

6. Again, If a Company of common Soldiers ſay, *The ſafety of the Army is the ſupreme Military Law*; The *General* lays intollerable burthens upon his men; unleſs they ſhake off the Yoke in time, the *Army* will be loſt: And on this Ground conſpire to defend themſelves by Force and Arms, deſpiſe the Commands of their General, and offer violence to his Perſon. Or, ſuppoſe *Servants* in a Family (who are willed to be obedient e-

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ven *to froward Maſters* 1 Pet. 2.) laying their heads together ſhould throw their *Maſter* out of doors, as a churliſh man and unjuſt, ſeize upon the Keys and Trunks, and all the ſtuff under this colour, *The ſafety of the Family is the ſupreme Law aconomical*; who would not confeſs, theſe wicked and nefarious enterprizes are not to be inferred from thoſe *principles* well underſtood. Such is their plea, and no better, who make the *ſafety of the People* a cloak for civil Sedition or Rebellion: doubtleſs, there is contein'd, and that eminently, in the ſafety of the *Army*, the ſafety of the *General*; in the ſafety of the *Family*, the *Maſters* ſafety; and in the ſafety of the *People*, the *Princes* ſafety alſo. In a word, the ſafety of the *People*, i. e. of the King and of his Subjects together, is the ſupreme Law: but the ſafety of the *People*, i. e. of the Subjects, the King being excluded, not ſo.

7. Moreover, He that more attentively conſiders the dignity of the perſons, or the original of this *Maxim*, will grant, this celebrated ſaying is rather meant of the ſafety of the *Prince* preciſely, than of the ſafety of the *People* preciſely. That the Majeſty of Kings is *Sacred* and Holy, not only the Eccleſiaſtical *Fathers* (even at the time when yet there was no Chriſtian King) have liberally acknowledged; who honour'd them as men *next to God*, and leſs then God only; offer'd unto God Vows and Prayers for their ſafety; upon their ſafety, declared the ſafety of all the People and their Felicity to depend: But *God* himſelf alſo, the beſt and greateſt, was pleas'd to have it teſtified abundantly, (as we could ſhew at large if it were needful) in the Holy Scriptures. Whence it was, that all pious and well diſpoſed Citizens have been always

always of this mind, to preſerve the *Kings* ſafety (when the chance of War had brought things into great hazard) I ſay, the ſafety of the King alone, before all their own. This, as became good Subjects, the *Iſraelites* openly profeſſed, who in the curſed conſpiracy of *Abſalom*, continued loyal to *David*, and ſtiled the King, *the breath of their Noſtrils*, 2 Sam. 18.

8. The Original of their *Maxim* was from the Roman Nation, uſed by them when *Rome* flouriſhed moſt under the *popular State*. No wonder, they accounted the ſafety of the People to have been the *Supreme Law*, where the People was the *Supreme Power*. The Laws were the Laws of the *People*, theirs were the Judgments, theirs all the Juriſdiction and the abſolute Dominion and Majeſty. All which in a *Monarchichal* Eſtate belong not to the People, but to the Prince. Therefore, how much value they had for the ſafety of the *People*, where the People had the Majeſty (how much that was they ſhew'd to the World by this very Maxim) ſo much if we will inſiſt upon the Authority of the ſame (with due reguard to different forms) muſt we, who acknowledge no other Majeſty, but *regal*, have for the ſafety of Kings.

9. Now if the words which remain, *Supreme Law*, be rightly weighed, all wiſe and modeſt men will acknowledg, ſcarce any thing could poſſibly be alledged more ample and illuſtrious for the eſtabliſhing the Higheſt Power of *Kings*, than this Maxim. For this locution, *the Supreme Law ſuppoſeth*, there muſt

must neceſſarily be in every Common-wealth ſome *Power*, to all poſitive humane Laws Superior; Unto which it appertains to provide, and by Authority of the ſame to procure, that the Common-wealth receive no detriment, neither from the defect of Laws, nor from the too ſuperſtitious obſervation of them. The reaſon whereof is manifeſt, Becauſe, neither can the *Law-giver*, no not the moſt prudent foreſee all circumſtances of future events; nor ſufficiently prevent by Law the contingency of thoſe evils and incommodities which he ſuſpecteth. In which caſe, unleſs there be, in ſome perticular perſon or perſons, place left to exerciſe ſome *arbitrary* Power, there will remain no effectual and ſufficient remedy to avert your preſent danger, and provide for the publick ſafety.

10. This being fixed, that the ſafety of the People, i. e. the publick good requires, there be in the Common-wealth ſome Authority *Superior* to the Laws, which may ſupply the defects of the ſame; it follows neceſſarily, this ſupream Authority cannot belong to any other than the *Prince*, the perſon who hath the higheſt Empire and Command over the whole Community, the Governour and Protector of all the People: whether he be *one*, as in a Monarchical State; or *more*, as in other forms of Common-wealth.

11. This *Maxim*, which I ſaid deſcended to us from the *Romans*, is found Written in *Marcus Cicero*'s third Book *de legibus*, drawn (as he teſtifies) out of

of the ancient Laws of that Nation, and by him deſcribed in the very words of the Law. After the deſcription and explication of the Laws pertaining to *Religion*, and the Worſhip of their gods in the former Books; in the third, at laſt he proceeds to the rehearſal of ſuch as belong to the Common-wealth and to the *Majeſtrates*; Where, among other words, are theſe, *In the Royal Empire, let there be two: And let them, in preſiding, in judging, in conſulting, be called Conſuls. Let them have the higheſt Right of the Militia: let them be ſubject to none: To them, let the ſafety of the People be the Supreme Law.* To them; *to whom?* To them that have the Royal Empire, who had the higheſt right of the *Militia*; who acknowledged no Power above them, to which they ought to be ſubject: that is, to the two Conſuls. What, though by the conſtitution of that Common-wealth, they bear only a yearly Office, yet were they for the time, in the higheſt Power over the City and the Roman World? Read, and read again this whole Period. Where can ye find any, the leaſt point of Power granted to Subjects (againſt the will of their Prince) either to judge of the ſafety of the People, or to do or appoint any thing contrary to the Laws? Doth not this whole *Series* of things and Words in *Cicero* openly proclaim, That Supreme Authority, which is ſuperior to all made Laws, and ſo the whole care of publick ſafety, properly belongs to him, to whom alſo the Royal Empire belongs, and the Higheſt Right of the *Militia* and the ſupereminent Power ſubject to none.

12. Mankind, *you will ſay*, is in a very bad condition, if the ſafety of all depends upon the pleaſure of *one* man; ſo that it is not lawful for People in caſe of extream neceſſity, without his advice, to take care of the publick ſafety. I anſwer, 'tis granted, here is ſomething lawful for the Subjects, if a great, and otherwiſe unavoidable *neceſſity* require; and that without the Princes advice. For neceſſity (according to the common proverb) *hath no Law*. Nevertheleſs, I deny that to follow, which ſome would have. I ſay therefore, *Firſt*, whatever right in this affair may poſſibly belong to *Subjects*, to ſet aſide the Laws and regard the publick ſafety, it accrues to them upon another account: but, upon the Authority of the preſent *Maxim*, as a ground, they can no way rely. It leaves the Peoples ſafety to be cared for and procured by the Prince, and permits not that care to the people themſelves. Beſides, 'tis one thing to attempt a matter againſt the Laws, without the advice of the Prince; and another to do ſo *againſt* his Will: That may be lawful, due *conditions* obſerved; this not lawful upon no condition.

13. I ſay, *ſecondly*, Subjects, if they will attempt any thing in order to the publick ſafety, muſt remember, above all, *two conditions* moſt religiouſly: either of which neglected, they cannot excuſe themſelves by no neceſſity. *One*, that nothing be done or attempted to the *prejudice* of the *Prince*; the preſervation of his Perſon and Dignity being moſt neceſſary to the publick ſafety. The *other*, that nothing be done or attempted againſt the Laws and Rights, but by the *Princes conſent*; conſent, I mean, either *expreſs*, where it may conveniently

veniently be had; or (if he be remote, and the buſineſs admit no delay) at leaſt reaſonably *preſumed*: that is, when the preſſure of neceſſity is ſo great, that no ſober and prudent man could doubt, but the Prince himſelf, if he were preſent, would diſpenſe with the Law, and grant a relaxation to his Subjects.

14. Theſe two *conditions* being obſerved, I affirm, except there ariſe from ſome other Spring (*viz.* from particular *circumſtances*) an Impediment, 'tis lawful for Subjects, in defending the ſafety of Prince and People, againſt Forreign Enemies, or domeſtick Traytors, to regard more the *Common Good*, which is the *Supreme Law*, than to look upon the Words and Letters of perticular Laws; which are made to ſerve, not to prejudice the Common-wealth.

FINIS.